

Shan State, the Home of King Udena...

King Udena, as we learn from *Dhammapada* Commentary to the verses 21-23, was the son of king Pūrantappa in Kosambī. When his mother the queen was pregnant she became a prey of a giant bird (*hatthilingasakuno* = "a bird of elephant characteristics"), which took her on a tree far away. Where was that "far away" exactly, that is not mentioned in the text. The boy was then born on the tree in the morning, and hence he got the name Udena (or Utena). The queen then made a loud noise to get rid of the bird and free herself and her son. The ascetic Allakappa who lived in Himalayas, close to that tree, took the two as part of his family, and when the king Pūrantappa died, he bestowed his elephant-charming lute on the prince Udena. The prince then gained reign over Kosambī. Later, in *SN 4.1.4. Bhāradvāja Sutta* as a king, Udena saw ven. Piṇḍola Bhāradvāja as he is surrounded by the king Udena's concubines. Jealous, he tried to throw an ant's nest on the venerable, but instead the nest fell on the himself. The king Udena later approached ven. Piṇḍola Bhāradvāja and asked about the methods that monks follow to stay as celibate monks even when they are young. Ven. Piṇḍola Bhāradvāja then explained that monks perceived women as their mothers, sisters, or daughters. Also, monks recollected on the reality of parts of their body. Finally, monks kept their senses restrained. Thereafter the king Udena proclaimed himself as a lay person for the rest of his life.

When the place of a certain event in the Pāli scriptures is not mentioned, it is easy that people who are devout and keen on making other people devout will make such conditions or assumptions that their own place, homeland or city will be accepted as the original place of the event. In certain cases the assumption might be correct, and in some other it might not be correct.

For example, in Myanmar is believed, that the Shwedagon pagoda is the very place where is kept a number of the Buddha's Hair Relics. There is a large amount of "evidence" to prove that. However, there are other scriptures which ascribe a different place for those particular relics. How do we know these are the same relics? Because the names and stories of the persons who brought the relics are same. The relics of Shwedagon Pagoda are supposed to be brought by the merchants Tapussa and Bhallika (also known as Tapassu and Bhalluka). There are however evidences for different places of origin of the two merchants, and the evidence for other locations is more supported by scholars of the world than the stories of the Burmese.¹ I do not reject that Shwedagon contains the Buddha's Hair relics or that Tapussa and Bhallika brought them there. I am however pointing out that there are yet other places and evidence, which claim a different placement. The faith of the people who visit Shwedagon Pagoda is however so large that in case if there was no Relic in the past, certainly some dragons or deities would have brought and inserted other Relics inside the pagoda. Interestingly, the great Tipiṭakadhara Yaw Sayadaw, perhaps inspired by the Buddha's suggestion in *DN 16. Parinibbāna Sutta*, suggests that monks do not travel to visit pagodas. If monks want to pay respect to the Buddha, they can do so in their monastery's shrine. There are many

¹ See <http://archives.dailynews.lk/2001/pix/PrintPage.asp?REF=/2010/11/16/fea25.asp> for more information.

stories of places, Buddha's and Arahants' relics etc. in Myanmar, Thailand, Sri Lanka, and other Buddhist countries. There is a similar trend in Christian countries regarding the relics of the Christ and certain saints.

Now back to king Udena. The Pāli scripture mentions the original location of Udena's mother – Kosambī, and the origin of the king Allakappa – the country Allakappa. The king Allakappa of the Allakappa country however became an ascetic, known as the ascetic Allakappa. He and his friend left to the Himalayas and stayed there. The text further mentions, that the tree where the prince Udena was born was close (*avidūre*) to the dwelling of the ascetic Allakappa. It could therefore be somewhere in Himalayas, or close to Himalayas. Could Shan State be considered as "close to Himalayas"? Let's see what the great Burmese book about Shan Culture has to say about this:

(၂၈၅-၂၈၆) ဥတေနနှင့် ရှမ်းပြည်နယ် ^၂	Udena and Shan State, pp. 285-286; English tr. by monk Saraṇa
ဘုရားရှင်လက်ထက်က ကောသမ္မိဘုရင်ဥတေနသည် ရှမ်းဘုရင်တစ်ပါးဖြစ်သည်ဟု မောရှမ်းရာဇဝင်နှင့်သိန္နီရာဇဝင်တို့က ဆိုသည်။	The Mawshan Chronicle and Theini Chronicles say that the Kosambī king Utena of the Buddha's time was a Shan king.
ထိုရာဇဝင်အရ ငှက်ဆင်ကြီးတစ်ကောင်သည် ဥတေနမင်း၏ မယ်တော်ဖြစ်သူ အဂ္ဂမဟေသီမိဖုရားကို ဟိမဝန္တာတောသို့ အစာအဖြစ်ယူဆောင်လာသည်။	According to those chronicle(s), a large bird-elephant took (and) carried the queen Aggamahesī, the royal mother of of the king Utena, to a forest in Himalayas.
လက်ပံပင်ပေါ်သို့ ရောက်သောအခါ ကိုယ်ဝန်အရင့်အမာရှိနေသော မိဖုရားက ထိုငှက်ကြီးကို ခြောက်လန့်ပြေးစေခဲ့သည်။	When (the bird) arrived on a red silk cotton tree, the queen of advanced pregnancy scared and made run that large bird.
ထိုသစ်ပင်ပေါ်၌ သားတော်ကို ဖွားမြင်ခဲ့သည်။	(She) gave birth to the royal son on that tree.
'အလကပ' ရသေ့နှင့် တွေ့ဆုံ၍ ရသေ့က လှေခါးပြုလုပ်ပေးပြီး မိဖုရားနှင့်သားတော်လေးကို မိမိနေရာသို့ ခေါ်ယူသွားသည်။	When (she) met the hermit 'Alakapa', the hermit made a ladder, and took the queen with (her) son to his place.
နောက်ပိုင်းတွင် ရသေ့နှင့် မိဖုရားတို့သည် အတူတကွ ပေါင်းဖက်ကြလေသည်။	Later the hermit and the queen (stayed) together. ^၃
သားတော်လေး အရွယ်ရောက်လာသောအခါ အလကပသည် မိမိတတ်ထားသော ဆင်နိုင်စောင်းအတတ်ပညာကို သင်ကြားပေးလေသည်။	When the little prince came of age, Alakapa taught (him) the skill of (using) the elephant charming lute that (the hermit) himself knew.
သားတော်လေး၏ အမည်သည် ရှမ်းဘာသာအားဖြင့် "ခွန်အုန်မိတိန်" (စောင်းပိုက်သခင်)ဟု အဓိပ္ပါယ် ရှိသည်။	The little prince's name is in Shan language, "Khun Oum Tein", has the meaning of "the lord that embraces the lute".

^၂ ရှမ်းတိုင်းရင်းသားများ၏ ယုံကြည်ကိုးကွယ်မှုနှင့် ဓလေ့ထုံးစံများ၊ အရှင် သုခမိန္ဒ (တန့်ယန်း)၊ သာသနာတော် ထွန်းကားပြန့်ပွားရေးဦးစီးဌာန၊ သာသနာရေး ဝန်ကြီးဌာန၊ ကမ္ဘာအေး၊ ရန်ကုန်၊ ၂၀၁၈။ = "Shan Tain-yin-thar-myar-ee Yone-Kyee-Koe-Kway-hmu hnint Dhale-Htone-San-myar", Ashin Sukhaminda (Tant-Yann), Sasanadaw Htun-Kar-Pyant-Pyar-Yay U-Si-Htana, Sasanar-Yay Wan-Gyi Htana, Kabar Aye, Yangon, 2008.

^၃ I.e. married. The *Dhammapada* Commentary narrates how the queen in fact seduced the hermit in order to make sure he will care for her and her son.

ထိုစောင်းပိုက်သခင်မင်းသားသည် တောထဲမှ ဆင်များကို ခေါ်ဆောင်၍ ကောသမ္ဗီပြည်ချီတက်လေသည်။	The lute-embracing prince called (and) led the elephants of the forest, (and) marched (with them) to the land of Kosambī.
ခမည်းတော် ကောသမ္ဗီမင်းကြီးသည် နတ်ရွာစံလေပြီဖြစ်သဖြင့် မင်းသားသည် ကောသမ္ဗီ ထီးနန်းကို စိုးစံရလေသည်။	Because (the prince's) father, the great king of Kosambī, had passed away, the prince received the reign, the (royal) umbrella (and) palace of Kosambī.
နောက်ပိုင်းတွင် မယ်တော်ရှိရာ တော်ထဲသို့ ပြန်လာခဲ့ပြီး မြို့တစ်မြို့ကို တည်ခဲ့သည်။	In a later time (the king Utena) returned to the forest where was (his) royal mother and founded a town.
ထိုမြို့သည် ဓမ္မမိတ်ဆွေဖြစ်ခဲ့ဖူးသူ နတ်မင်းကြီးက ဖထွေးတော်ရသော အား ဆင်နိုင်စောင်းကို ပေးခဲ့သော နေရာ ဖြစ်သဖြင့်	Because that town was a place where the great king of gods, (Allakappa's) Dhamma friend, gave the elephant charming lute to (the prince's) step father,
'စောင်းမြို့တော်' အဖြစ် အသိအမှတ်ပြုပြီး "အုန်းမိတ်တိန်" ဟု မြို့တည်လေသည်။	(the town) was known as the "royal lute town", and the town Oum Tein was founded.
ယခုအခါ ထိုမြို့သည် နမ့်တိန်မြစ် တရုတ်မြန်မာနယ်စပ်အနီးရှိ မိန်းတိန်မြို့ Mong Ting အဖြစ်ထင်ရှားသည်။	Now that town is famous as the Mong Tin Town, which is near the Chinese-Myanmar border, the Nam-Tein River.
နောက်ပိုင်းတွင် မိဖုရားနေထိုင်သော တောအရပ်သည် ကောသမ္ဗီအဖြစ် အမည်တွင်သည်။ မိဖုရားကို ငှက်ဆင်ချီလာ၍	Later the place of the forest where stayed the queen was given the name Kosambī. When the bird-elephant carried the queen,
ထိုငှက်ကြီး ဝဲပတ်ဆင်းသောနေရာတွင် မိဖုရားကြီးမူးဝေသွားသဖြင့် ထိုဒေသကို မိုင်းမောဝ် Mong Mao ဟုခေါ်သည်။	Because that great bird circled (and) descended in that place, (and) because the queen became dizzy (on account of the circling), the region is called "Mong Mao".
"မိုင်း"သည် "တိုင်းပြည်၊ ဌာနီ"ဟု အဓိပ္ပါယ်ရှိ၍ "မောဝ်"သည် "မူးဝေသည်" ဟု အဓိပ္ပါယ်ရှိသည်။	"Mong" has the meaning of "Tain Country, the Region", and "Mao" has the meaning "to be dizzy".
ယခုအခါ ထိုဒေသသည် မောရှမ်းပြည်ဟုခေါ်သော ရွှေလီမြစ်ဝှမ်း ဖြစ်သည်။	Now that region is the Shwelee river valley called Moshan Country.

King Udena was therefore the king of Kosambi in India, and at the same time the ruler of the Kosambi City in Shan State.

Translation of the Discourse to Saṅgārava Sutta and the Relevant Commentaries

Part Four: Entering the The Middle Path

<i>Siyā nu kho añño maggo bodhāyā'ti?</i>	Could there be a different path to Awakening?
<i>Tassa mayhaṃ bhāradvāja, etadahosi –</i>	Then, Bhāradvāja, this occurred to me:
<i>'abhijānāmi kho panāhaṃ pitu sakkassa kammante sītāya jambucchāyāya nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharitā.</i>	"Indeed, I however remember (how I), while (my) Sakyan father worked, sat in a cool shade, (and) devoid of sensual desires, devoid of unskillful thoughts, (I) dwelled having attained the first absorption (<i>/jhāna</i>) accompanied by (applied) thought (<i>/vitakka</i>), accompanied by sustained (thought) (<i>vicāra</i>), born of seclusion (<i>/viveka</i>), with joy (<i>/pīti</i>) (and) ease (<i>/sukha</i>). ⁴
<i>Siyā nu kho eso maggo bodhāyā'ti?</i>	Could right that be the path to Awakening?"
<i>Tassa mayhaṃ, bhāradvāja, satānusāri viññāṇaṃ ahosi – 'eseva maggo bodhāyā'ti.</i>	Then to me, Bhāradvāja, occurred mindful remembering consciousness: "That is the path to Awakening."
<i>Tassa mayhaṃ, bhāradvāja, etadahosi – 'kiṃ nu kho ahaṃ tassa sukhassa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi'ti?</i>	Then, Bhāradvāja, this occurred to me: "why am I afraid of that pleasure, if that pleasure is just different from sensual pleasures, different from unskillful thoughts?"

<i>Pitu sakkassa kammante...pe... paṭhamaṃ jhānaṃ upasampajja viharitāti rañño kira vappamaṇḍaladivaso nāma hoti,</i>	"While (my) Sakyan father worked...rep... dwelled having attained the first absorption (<i>/jhāna</i>)" – in fact, there was so called "the festival of ploughing" for the king;
<i>tadā anekappakāraṃ khādanīyaṃ bhojanīyaṃ paṭiyādenti.</i>	At that time chewables (and) eatables were prepared in different ways.

⁴ The Sub-Commentary glosses: *"Ālārudakasamāgame laddhajjhānāni vaṭṭapādakāni, ānāpānasamādhi pana kāyagatāsati pariyaṇattā sabbesañca bodhisattānaṃ vipassanāpādakattā "bodhāya maggo'ti vutto."* = "When (the *bodhisatta*) was with Ālāra (and) Udaka, the absorptions (he) attained are a condition for the (existence) in the Cycle of Rebirth. However, because the concentration on in-breath (and) out-breath is entirely grounded in the mindfulness on body (*kāyagatāsati*) and because (it is) the basis of Insight for all *bodhisattas* it is called 'the path to Awakening.'" In other words, the *bodhisatta* rejected the eight absorptions because he saw they will cause another existence, however he pursued the *ānāpānassati*, the mindfulness of in-breath (and) out-breath, because that is the meditation leading out from attachment (on one's own body), and because that is the basis of a *bodhisattas* Insight. In other words, here meditation on breath is meditated to understand the repulsiveness and dangers of the physical body.

<i>Nagaravīthiyo sodhāpetvā puṇṇaghaṭe ṭhapāpetvā dhajapaṭākādayo ussāpetvā sakalanagaram devavimānaṃ viya alaṅkaronti.</i>	The city roads were cleaned, pots filled (with water) were caused to keep (available for others), the banners, flagstuffs, etc. were erected, and whole the town was adorned like a heavenly abode.
<i>Sabbe dāsakammakarādayo ahatavattha⁵ nivatthā gandhamālādīpaṭimaṇḍitā rājakule sannipatanti.</i>	All the servants, workers, etc., wearing new clothes, adorned by perfumes (and) flowers all around, they assembled were the royal family (was).
<i>Raṇṇo kammante naṅgalasatasahassaṃ yojīyati.</i>	During the work of the king, hundred thousand ploughs were (usually) yoked.
<i>Tasmiṃ pana divase ekena ūnaṃ aṭṭhasataṃ yojenti.</i>	However, on that day there were yoked one less eight hundred (i.e. 799) ploughs. ⁶
<i>Sabbanaṅgalāni saddhiṃ balibaddarasmīyottehi jāṇussoṇissa ratho viya rajataparikkhattāni honti.</i>	The oxen with the dragging rope, together with all the ploughs, were decorated all-around by (silver) coins like the chariot of (the brahmin) Jāṇussoṇi.
<i>Raṇṇo ālambananaṅgalaṃ rattasuvannaṅaparikkhattaṃ hoti.</i>	(However,) the plough driven by the king was decorated all-around by red gold.
<i>Balibaddānaṃ siṅgānīpi rasmipatodāpi suvaṇṇaparikkhattā honti.</i>	The horns of the oxen, as well as the dragging ropes were adorned all-around by gold.
<i>Rājā mahāparivārena nikkhamanto puttaṃ gahetvā agamāsi.</i>	The king leaving with a large retinue went taking (his) son (with him).

<i>Kammantaṭṭhāne eko jamburukkho bahalapattapālāso sandacchāyo⁷ ahoṣi.</i>	In the place of the work one rose apple tree was rich in leaves (and) foliage, of a dense shadow.
<i>Tassa heṭṭhā kumārassa sayanaṃ pañṇāpetvā upari suvaṇṇatārakakhacitaṃ vitānaṃ bandhāpetvā sāṇipākārena parikkhipāpetvā ārakkhaṃ ṭhapetvā</i>	Having prepared a place to lie down under it (i.e. the tree), tying up a canopied ceiling with arranged golden stars above, ordering a garment-curtain to (be hung and) surround (the place), placing a guard (there),
<i>rājā sabbālaṅkāraṃ alaṅkaritvā amaccagaṇaparivuto naṅgalakaraṇaṭṭhānaṃ agamāsi. Tattha rājā suvaṇṇanaṅgalaṃ gaṇhāti.</i>	The king adorned by all adornments, surrounded by a group of ministers, left to the place of the ploughing works. There the king took a golden plough.

⁵ The verbatim Pāli-Myanmar translation however reads *āhaṭavatttha*, translating it as "အစာမခြေသော-အဝတ်", which literally means "undigested clothes". I suppose that "new clothes" was the intended meaning.

⁶ The Sub-Commentary explains that the king had one golden plough and the ministers had the 799 silver ploughs, making them altogether eight hundred.

⁷ The verbatim Pāli-Myanmar translation however reads *ghaṇacchāyo*, translating it as "တခဲနက်သော-အရိပ်ရှိသည်", i.e. "has a strong, dark shadow".

<i>Amaccā ekenūnaatṭhasatarajatanāṅgalāni gahetvā ito cito ca kasanti.</i>	The ministers took one-less eight hundred (i.e. 799) silver ploughs and ploughed here and there (/ "from here and from here").
<i>Rājā pana orato pāraṃ gacchati, pārato vā oraṃ gacchati.</i>	However, the king either goes from here to there, or he goes from there to here.
<i>Etasmiṃ ṭhāne mahāsampatti hoti, bodhisattaṃ parivāretvā nisinnā dhātiyo rañño sampattiṃ passissāmāti antosāṇito bahi nikkhantā.</i>	There is a great abundance in that place (of ploughing), (hence) the guards who were sitting gathered around the <i>bodhisatta</i> (decided) : "we will look at the abundance of the king" and left from inside the curtains.
<i>Bodhisatto ito cito ca olokeno kañci adisvā vegena utṭhāya pallaṅkaṃ ābhujitvā ānāpāne pariggahetvā paṭhamajjhānaṃ nibbattesi.</i>	The <i>bodhisatta</i> looked here and there around, not seeing anybody quickly rose up, and sitting cross-legged he grasped the in-breath (and) out-breath, (and) entered the first absorption (<i>/jhāna</i>). ⁸
<i>Dhātiyo khajjabhojjantare vicaramānā thokaṃ cirāyiṃsu, sesarukkhaṇaṃ chāyā nivattā, tassa pana rukkhassa parimaṇḍalā hutvā atṭhāsī.</i>	It took just a short time that the guards walked here and there among the chewables (and) eatables. The shadows of other trees turned back, however (the shadow) of the (rose apple) tree stayed being round.
<i>Dhātiyo ayyaputto ekakoti vegena sāniṃ ukkhipitvā anto pavisaṃnā bodhisattaṃ sayane pallaṅkena nisinnā tañca pāṭihāriyaṃ disvā gantvā rañño ārocayiṃsu –</i>	The guards (thinking) : "the lord son is alone," quickly lifted the curtain (built around the rose apple tree), and entering inside (they) saw also that miracle - the <i>bodhisatta</i> sitting cross-legged on the bed, and leaving they informed the king:
<i>"kumāro deva, evaṃ nisinno aññesaṃ rukkhānaṃ chāyā nivattā, jamburukkhassa parimaṇḍalā ṭhitā"ti.</i>	"Lord, the prince thus sitting, the shadows of other trees turned back, (whereas the shadow) of the rose apple tree stays round."

⁸ In the documentary "Buddha", narrated by Richard Gere with Blair Brown, written and directed by David Grubin, 2010, 38:35 onward, we learn: "[narrator] He remembered a day when he was young, and sat by the river with his father. And the perfection of the world as it was, simply gave itself to him. Years before, when Siddharta was a small boy, his father, the king, had taken him to a spring planting festival. While he watched the ceremonial dancing, he looked down at the grass. He thought about the insects and their eggs, destroyed as the field was planted. He was overwhelmed with sadness. [Jane Hirshfield] One great top word(?) of Buddhism is compassion, which is the deep affection that we feel for every thing, because we're all in it together. Be it other human beings, other animals, the planet as a whole, the creatures of this planet, the trees and rivers of this planet. Everything is connected. [narrator] It was a beautiful day. His mind drifted. As if by instinct, he crossed his legs in a yoga pose of meditation, and the natural world paid him homage. As the sun moved through the sky, the shadow shifted. But the shadow of the rose apple tree where he sat remained still. He felt a sense of pure joy." I found no mention of the ants or any other compassionate thoughts ascribed to the *bodhisatta* during the occasion of the ploughing festival in any of the scriptures available to me, nor even in the Great Chronicle of Tipiṭakadhara Mingun Sayadaw.

<i>Rājā vegenāgantvā pāṭihāriyaṃ disvā, "idaṃ te, tāta, dutiyaṃ vandana"nti puttaṃ vandi.</i>	The king quickly arrived, and seeing the miracle he bowed down (in front of) the son, (saying) : "this, (my) dear, is (my) second bowing to you."
<i>Idametaṃ sandhāya vuttaṃ – "pitu sakkassa kammante...pe... paṭhamajjhānaṃ upasampajja viharitā"ti.</i>	This was said in connection to that (i.e.) : "while (my) Sakyan father worked...rep... (I) dwelled having attained the first absorption."
<i>Siyā nu kho eso maggo bodhāyāti bhavēyya nu kho etaṃ ānāpānassatipaṭhamajjhānaṃ bujjihanatthāya maggoti.</i>	"Could that be the path to Enlightenment?" means might that first absorption of in-breath (and) out-breath indeed (be) the path that leads to Awakening.
<i>Satānusāriviññānanti nayidaṃ bodhāya maggo bhavissati, ānāpānassatipaṭhamajjhānaṃ pana bhavissatīti</i>	"Mindful remembering consciousness" means this (i.e. the austerities) will not be a path to Awakening, the first absorption of in-breath (and) out-breath however will be.
<i>evaṃ ekaṃ dve vāre uppannasatiyā anantaraṃ uppannaviññānaṃ satānusāriviññānaṃ nāma.</i>	Thus the uninterrupted consciousness that occurred by the occurrence of one (or) two turns of mindfulness is called the "mindful remembering consciousness". ⁹
<i>Yaṃ taṃ sukhaṃ taṃ ānāpānassatipaṭhamajjhānasukhaṃ.</i>	"If that pleasure" means if that pleasure of the first absorption of in-breath (and) out-breath.

<i>483. "Tassa mayhaṃ, bhāradvāja, etadahosi – 'na kho taṃ sukaraṃ sukhaṃ adhigantuṃ evaṃ adhimattakasimānaṃ pattakāyena.</i>	483. "Then, Bhāradvāja, this occurred to me: "indeed, it is not easy to attain that pleasure by a body fallen into such a great emaciation.
<i>Yaṃnūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsa'nti.</i>	What if I ate coarse meal, (namely) milk-rice?"
<i>So kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ.</i>	Then I, Bhāradvāja, indeed ate coarse meal, (namely) milk-rice. ¹⁰
<i>Tena kho pana maṃ, bhāradvāja, samayena pañcavaggiyā bhikkhū paccupaṭṭhitā honti –</i>	At that time, Bhāradvāja, indeed the group of five monks however cared for me:
<i>'yaṃ kho samaṇo gotamo dhammaṃ adhigamissati taṃ no ārocessatīti.</i>	"Whatever truth the ascetic Gotama attains, (he) will inform us of it."
<i>Yato kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ,</i>	When I, Bhāradvāja, indeed ate the coarse meal, (namely) the milk-rice,

⁹ The Sub-Commentary further explains: "*Satiyā anussaraṇakaviññānaṃ satānusāriviññānaṃ.*" = "Mindful remembering consciousness is the consciousness of one who mindfully remembers."

¹⁰ Tipiṭakadhara Mingun Sayadaw explains, that the *bodhisatta* went for alms-round in the market town Sena, and within two or three days regained his previous appearance including all the 32 Marks of a Great Man, including the gold color of His skin.

<i>atha me te pañcavaggiyā bhikkhū nibbija pakkamiṃsu</i> – ' <i>bāhulliko samaṇo gotamo padhānavibbhanto āvatto</i> <i>bāhullāyā'ti.</i>	The group of five monks then left me displeased (thinking) : "greedy is the ascetic Gotama, having given up the effort (he) is (now) obstructed by greed."
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<i>382. Paccupaṭṭhitā hontīti</i> <i>pañṇasālapariveṇasammajjanādivattakaraṇena upaṭṭhitā</i> <i>hontī.</i>	382. "Cared (for me)" means they cared (for the <i>bodhisatta</i>) by carrying out duties such as sweeping the (<i>bodhisatta's</i>) chamber of a leaf(-roofed) hall.
<i>Bāhullikoti paccayabāhulliko.</i>	"Greedy" means greedy for the (four) requisites. ¹¹
<i>Āvatto bāhullāyāti rasagiddho hutvā</i> <i>paṇītapīṇḍapātādīnaṃ atthāya āvatto.</i>	"Obstructed by greed" means gluttonous in tastes, (the <i>bodhisatta</i>) was obstructed by the purposes of (search for) delicious alms-food, etc.
<i>Nibbija pakkamiṃsūti ukkaṇṭhitvā dhammaniyāmeneva</i> <i>pakkantā bodhisattassa sambodhiṃ pattakāle</i> <i>kāyavivekassa okāsadānatthaṃ dhammatāya gatā.</i>	"Left displeased" means being disgusted, (they) left only by the law of nature; (they) went away by the nature of the purpose to give (the <i>bodhisatta</i>) opportunity for personal solitude at the time when the <i>bodhisatta</i> was (about to) enter the Full Awakening.
<i>Gacchantā ca aññatṭhānaṃ agantvā bārāṇasimeva</i> <i>agamaṃsu.</i>	Going, (they) didn't go to any other place, (except that) they went only to Bārāṇasī.
<i>Bodhisatto tesu gatesu addhamāsaṃ kāyavivekaṃ</i> <i>labhitvā bodhimaṇḍe aparājitapallaṅke nisīditvā</i> <i>sabbaññūtaññānaṃ paṭivijjhi.</i>	By their departure the <i>bodhisatta</i> gained personal solitude for a half of a month, and sitting down in the platform of the Bodhi (tree), (he) penetrated the Omniscient Knowledge.

¹¹ From the main text it is obvious that "greedy" is related to the increase in food. However, the Commentary suggests that the *bodhisatta* seemed to be greedy for all four requisites, namely food, robes, dwelling place, and medicine.

Překlad Rozpravy Saṅgáravovi a Příslušných Komentářů

Část Čtvrtá: Vstup na Střední Stezku

<i>Siyā nu kho añño maggo bodhāyā'ti?</i>	Could there be a different path to Awakening?	Mohla by být (ještě) jiná cesta k Probuzení?
<i>Tassa mayhaṃ bhāradvāja, etadahosi –</i>	Then, Bhāradvāja, this occurred to me:	Pak mi, Bhāradvádžo, tohle vyvstalo (v mysli) :
<i>'abhiñānāmi kho panāhaṃ pitu sakkassa kammante sītāya jambucchāyāya nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharitā.</i>	"Indeed, I however remember (how I), while (my) Sakyan father worked, sat in a cool shade, (and) devoid of sensual desires, devoid of unskillful thoughts, (I) dwelled having attained the first absorption (<i>/jhāna</i>) accompanied by (applied) thought (<i>/vitakka</i>), accompanied by sustained (thought) (<i>vicāra</i>), born of seclusion (<i>/vivekaja</i>), with joy (<i>/pīti</i>) (and) ease (<i>/sukha</i>). ¹²	"Vskutku, já si ale pamatuji, (jak) jsem během (toho, co) můj Sákýanský otec pracoval, seděl v chladném stínu, (a) prostý tužeb po smyslných rozkoších, prostý nedovedných myšlenek, pobýval s dosažením prvního pohroužení (<i>/džhány</i>) doprovázeného (nanesenou) myšlenkou (<i>/vitakka</i>), doprovázeného průzkumnou (myšlenkou) (<i>/vičára</i>), zrozeného ze samoty (<i>/vivekaja</i>), s radostí (<i>/píti</i>), (a) pohodlím (<i>/sukha</i>).
<i>Siyā nu kho eso maggo bodhāyā'ti?</i>	Could right that be the path to Awakening?"	Mohlo by právě to být cestou k Probuzení?
<i>Tassa mayhaṃ, bhāradvāja, satānusāri viññāṇaṃ ahosi – 'eseva maggo bodhāyā'ti.</i>	Then to me, Bhāradvāja, occurred mindful remembering consciousness: "That is the path to Awakening."	Pak mi, Bāradvádžo, vyvstalo vědomí všímavého rozvzpomenutí se: "To je cesta k Probuzení."
<i>Tassa mayhaṃ, bhāradvāja, etadahosi – 'kiṃ nu kho ahaṃ tassa sukhasa bhāyāmi yaṃ taṃ sukhaṃ</i>	Then, Bhāradvāja, this occurred to me: "why am I afraid of that pleasure, if that pleasure is just	Pak, Bhāradvádžo, mi tohle vyvstalo (v mysli) : "proč bych se bál toho požitku, právě když je ten požitek

¹² Podkomentář dodává: "*Ālārudakasamāgame laddhajjhānāni vaṭṭapāḍakāni, ānāpānasamādhī pana kāyagatāsati pariyāpannattā sabbesañca bodhisattānaṃ vipassanāpāḍakattā "bodhāya maggo"ti vutto.*" = "Když byl (*bódhisatta*) s Ālārou a Udakou, byla ta pohroužení, kterých dosáhl, podmínkou (existence) v Koloběhu Zrozování. Protože je ale soustředění na nádech (a) výdech zcela založené na všímavosti těla (*kāyagatāsati*) a protože (je) základem Vhledu pro všechny *bódhisatty*, nazývá se "cestou k Probuzení". Jinými slovy, *bódhisatta* odmítl osm pohroužení, protože viděl, že by zapříčinily další existenci. Následoval ale *ánápānassati*, všímavost nádechu (a) výdechu, poněvadž je to meditace, která vede z ulpívání (na vlastním těle), a poněvadž je základem Vhledu *bodhisattů*. Zde se meditace na dech medituje k porozumění odpudivosti a nebezpečí fyzického těla.

<i>aññatreva kāmehi aññatra akusalehi dhammehīti?</i>	different from sensual pleasures, different from unskillful thoughts?"	odlišný od smyslných rozkoší, odlišný od nedovedných myšlenek?"
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<i>Pitu sakkassa kammante...pe... paṭhamam jhānam upasampajja viharitāti rañño kira vappamaṅgaladivaso nāma hoti,</i>	"While (my) Sakyan father worked...rep... dwelled having attained the first absorption (<i>/jhāna</i>)" – in fact, there was so called "the festival of ploughing" for the king;	"Behem (toho, co) můj Sákýanský otec pracoval...opak... pobýval s dosažením prvního pohroužení (<i>/džhāny</i>)" – ve skutečnosti, byla (to) tak zvaná "oslava orby" pro krále;
<i>tadā anekappakāraṃ khādaniyaṃ bhojanīyaṃ paṭiyā denti.</i>	At that time chewables (and) eatables were prepared in different ways.	Tehdy bylo různými způsoby připravené (jídlo) ke kousání (a) k jezení.
<i>Nagaravīthiyo sodhāpetvā puṇṇaghaṭe ṭhapāpetvā dhajapaṭākādayo ussāpetvā sakalanagaraṃ devavimānaṃ viya alarīkaronti.</i>	The city roads were cleaned, pots filled (with water) were caused to keep (available for others), the banners, flagstuffs, etc. were erected, and whole the town was adorned like a heavenly abode.	Městské ulice byly vyčištěné, hrnce naplněné (vodou) byly na příkaz uloženy (k užítu ostatních), prapory, vlajkové stožáry, atp. byly vztyčeny, a celé město bylo vyzdobené jako nebeské obydlí.
<i>Sabbe dāsakammakarādayo ahatavattha¹³ nivatthā gandhamālādīpaṭimaṇḍitā rājakule sannipatanti.</i>	All the servants, workers, etc., wearing new clothes, adorned by perfumes (and) flowers all around, they assembled were the royal family (was).	Všichni služebníci, pracovníci. atp., nosili nové oblečení, (a) ozdobení vůněmi (a) květinami ze všech stran se shromáždili tam, kde (byla) královská rodina.
<i>Rañño kammante naṅgalasatasahassaṃ yojīyati.</i>	During the work of the king, hundred thousand ploughs were (usually) yoked.	Během práce krále bývalo zapřaženo sto tisíc pluhů.
<i>Tasmiṃ pana divase ekena ūnaṃ aṭṭhasataṃ yojenti.</i>	However, on that day there were yoked one less eight hundred (i.e. 799) ploughs. ¹⁴	Avšak toho dne bylo zapřaženo bez jednoho osm set (tj. 799) pluhů.
<i>Sabbanaṅgalāni saddhiṃ balibaddarasmiyottehi jāṇussoṇissa ratho viya rajataparikkhittāni honti.</i>	The oxen with the dragging rope, together with all the ploughs, were decorated all-around by (silver) coins like the chariot of (the brahmin) Jānussoṇi.	Voli s tažným provazem byli spolu se všemi pluhy ozdobení ze všech stran (stříbrnými) mincemi jako kočár (bráhmana) Džánussóni.

¹³ Doslovný Páli-myanmarický překlad ale čte *áhaṭavattha*, a překládá "အစာဝတ်-အဝတ်", což doslova znamená "nestrávené oblečení". Předpokládám, že tím bylo zamýšleno "nové oblečení".

¹⁴ Podkomentář vysvětluje, že ten král měl jeden zlatý pluh a ministři měli těch 799 stříbrných pluhů, dohromady tedy bylo 800 pluhů.

<i>Rañño ālambananāḡalaṃ rattasuvāṇṇaparikkhitaṃ hoti.</i>	(However,) the plough driven by the king was decorated all-around by red gold.	(Avšak) pluh krále byl ze všech stran ozdobený červeným zlatem.
<i>Balibaddānaṃ sirīgānīpi rasmipatodāpi suvaṇṇaparikkhittā honti.</i>	The horns of the oxen, as well as the dragging ropes were adorned all-around by gold.	Rohy volů, tajk jako i tažné provazy, byly ze všech stran ozdobené zlatem.
<i>Rājā mahāparivārena nikkhamanto puttaṃ gaheṭvā agamāsi.</i>	The king leaving with a large retinue went taking (his) son (with him).	Král, když odcházel s obrovským doprovodem, si (s sebou) vzal (svého) syna a šel.

<i>Kammantaṭṭhāne eko jamburukkho bahalapattapalāso sandacchāyo¹⁵ ahoṣi.</i>	In the place of the work one rose apple tree was rich in leaves (and) foliage, of a dense shadow.	Na místě práce byl jeden strom hřebíčkovce ¹⁶ , bohatý listím (a) listovím, se silným stínem.
<i>Tassa heṭṭhā kumārassa sayanaṃ paññāpetvā upari suvaṇṇatāraḡakacitaṃ vitānaṃ bandhāpetvā sāṇipākārena parikkhipāpetvā āraḡkhaṃ ṭhapetvā</i>	Having prepared a place to lie down under it (i.e. the tree), tying up a canopied ceiling with arranged golden stars above, ordering a garment-curtain to (be hung and) surround (the place), placing a guard (there),	Když pod ním (tj. tím hřebíčkovcem) bylo připravené místo k lenutí, když se upevnil baldachýn ¹⁷ s poskládanými zlatými hvězdami nahoře, po příkazu obklopit (to místo) závěsem z tkaniny, když byli ustavení opatrovníci,
<i>rājā sabbāraṇikāraṃ alarīkaritvā amaccagaṇaparivuto naṇḡalakaraṇaṭṭhānaṃ agamāsi. Tattha rājā suvaṇṇanaḡalaṃ gaṇhāti.</i>	The king adorned by all adornments, surrounded by a group of ministers, left to the place of the ploughing works. There the king took a golden plough.	Král vyzdobený všemi ozdobami, obklopený skupinou ministrů, odešel na místo prací orby. Tam si král vzal zlatý pluh.
<i>Amaccā ekenūnaaṭṭhasatarajatananaḡalāni gaheṭvā ito cito ca kasanti.</i>	The ministers took one-less eight hundred (i.e. 799) silver ploughs and ploughed here and there (/ "from here and from here").	Ti ministři si vzali bez jednoho osm set (tj. 799) stříbrných pluhů a orali sem a tam (/ "odtud a odtud").

¹⁵ Doslovný Páli-myanmarský překlad ale čte "*ghaṇacchāyo*", a překládá "*တစ်ခုနီးသော-အရိပ်ရှိသည်*", tj. "má silný, temný stín."

¹⁶ Strom hřebíčkovce jambo, *Syzygium jambos*. Jeho plod (ovoce) se česky nazývá "pěnovka", anglicky "rose apple" či "jambu". Není ale moc známý, a nenechám ho ve většině atlasů stromů. V Barmě a na Srí lance jsou ale jeho plody běžně k dostání. Protože tento strom je hojný v Indii, nazývá se podle něj i celá Indie "Ostrov Pěnovky" (*Džambudípa*).

¹⁷ Tj. ozdobná stříška podpořená sloupy, zavěšená ze střechy, nebo vystupující ze zdi. V tomhle případě je zavěšená z větví hřebíčkovce.

<i>Rājā pana orato pāraṃ gacchati, pārato vā oraṃ gacchati.</i>	However, the king either goes from here to there, or he goes from there to here.	Král ale jde buď odtud tam, a nebo jde odtamtud sem.
<i>Etasmiṃ ṭhāne mahāsampatti hoti, bodhisattaṃ parivāretvā nisinnā dhātiyo rañño sampattiṃ passissāmāti antosāṇito bahi nikkhantā.</i>	There is a great abundance in that place (of ploughing), (hence) the guards who were sitting gathered around the <i>bodhisatta</i> (decided) : "we will look at the abundance of the king" and left from inside the curtains.	Na tom místě prací (orby) byla velká hojnost, (proto) se opatrovníci, kteří seděli okolo <i>bódhisatty</i> , rozhodli: "podíváme se na hojnost krále" a odešli zevnitř závěsu.
<i>Bodhisatto ito cito ca olokeno kañci adisvā vegena utthāya pallaṅkaṃ ābhujitvā ānāpāne pariggahetvā paṭhamajjhānaṃ nibbattesi.</i>	The <i>bodhisatta</i> looked here and there around, not seeing anybody quickly rose up, and sitting cross-legged he grasped the in-breath (and) out-breath, (and) entered the first absorption (<i>/jhāna</i>). ¹⁸	<i>Bódhisatta</i> se podíval sem a tam, okolo, a že nikoho neviděl, rychle vstal, sednul si s kříženými nohama, zachytil nádech (a) výdech, (a) vstoupil do prvního pohroužení (<i>/džhāny</i>).
<i>Dhātiyo khajjabhojjantare vicaramānā thokaṃ cirāyimsu, sesarukkhaṇaṃ chāyā nivattā, tassa pana rukkhassa parimaṇḍalā hutvā atthāsi.</i>	It took just a short time that the guards walked here and there among the chewables (and) eatables. The shadows of other trees turned back, however (the shadow) of the (rose apple) tree stayed being round.	Trvalo to pouze krátkou dobu, že se opatrovníci procházeli sem a tam mezi (jídlem) ke kousání (a) k jezení. Stíny ostatních stromů se navrátily, avšak (stín) toho stromu (pod kterým seděl mladý <i>bódhisatta</i>) zůstal být zcela kruhovitým.
<i>Dhātiyo ayyaputto ekakoti vegena sāṇiṃ ukkhipitvā anto pavisamānā bodhisattaṃ sayane pallaṅkena nisinnaṃ tañca pāṭihāriyaṃ disvā gantvā rañño ārocayimsu –</i>	The guards (thinking) : "the lord son is alone," quickly lifted the curtain (built around the rose apple tree), and entering inside (they) saw also that miracle - the <i>bodhisatta</i> sitting	Opatrovníci (s myšlenkou) : "pán syn je sám" rychle nadzvedli závěs (postavený okolo toho hřebíčkovce), a když vstoupili dovnitř také uviděli ten zázrak – <i>bódhisatta</i> sedící s

¹⁸ V anglickém dokumentárním filmu "Buddha", kde vypráví Richard Gere s Blair Brownovou, napsaný a režirovaný Davidem Grubinem, 2010, od 38:35, se dozvídáme: "[vypravěč] Pamatoval na den, kdy byl mladý, a seděl u řeky se svým otcem. A jakoby se mu dokonalost světa sama dala. Roky před tím, když byl Siddhártha malý kluk, jeho otec, král, jej vzal na jarní oslavu sadby. Když pozoroval slavnostní tance, podíval se dolů na trávu. Přemýšlel o tom hmyzu a jejich vajíčkách, zničených při sadbě na tom poli. Přemohl ho smutek. [Jane Hirshfield] Jedno velké vrcholové slovo(?) Buddhismu je soucit, což je hluboká náklonnost, kterou cítíme pro každou věc, poněvadž jsme v tom všichni spolu. Ať už to jsou jiné lidské bytosti, ostatní zvířata, planeta se vším všudy, bytosti na této planetě, stromy a řeky této planety. Všechno je propojené. [vypravěč] Byl krásný den. Jeho mysl byla unášena. Jakoby instinktem zkřížil své nohy do jógické polohy meditace, a svět přírody mu vzdal úctu. Jak se slunce pohybovalo nebem, stín se přesouval. Ale stín stromu hřebíčkovce, kde seděl, zůstal stejný. Měl pocit čisté radosti." Nenacházím žádnou zmínku o mravencích či jakýchkoliv jiných myšlenek soucitu připsaných *bódhisattovi* během té události oslavy orby v žádném spise které jsou mi dostupné, ani ve Velké Kronice Tipiṭakadhary Mengun Sajadóna.

	cross-legged on the bed, and leaving they informed the king:	kříženýma nohama na posteli. Odešli a oznámili králi:
<i>"kumāro deva, evaṃ nisinno aññesaṃ rukkhānaṃ chāyā nivattā, jamburukkhassa parimaṇḍalā ṭhitā"ti.</i>	"Lord, the prince thus sitting, the shadows of other trees turned back, (whereas the shadow) of the rose apple tree stays round."	"Pane, když princ tak sedí, stíny ostatních stromů se navrátily, (zatímco stín) stromu hřebíčkovce zůstává být zcela kruhovitým.
<i>Rājā vegenāgantvā pāṭihāriyaṃ disvā, "idaṃ te, tāta, dutiyaṃ vandana"nti puttaṃ vandi.</i>	The king quickly arrived, and seeing the miracle he bowed down (in front of) the son, (saying) : "this, (my) dear, is (my) second bowing to you."	Král rychle přišel, a když viděl ten zázrak, poklonil se (před svým) synem: "toto, (můj) drahý, je pro tebe (má) druhá poklona.
<i>Idametaṃ sandhāya vuttaṃ – "pitu sakkassa kammante...pe... paṭhamajjhānaṃ upasampajja viharitā"ti.</i>	This was said in connection to that (i.e.) : "while (my) Sakyan father worked...rep... (I) dwelled having attained the first absorption."	Toto bylo řečeno ve spojitosti s tím (tj.) : "během (toho, co) můj Sákýanský otec pracoval...opak... jsem pobýval s dosažením prvního pohroužení."
<i>Siyā nu kho eso maggo bodhāyāti bhavēyya nu kho etaṃ ānāpānassatipaṭhamajjhānaṃ bujjanatthāya maggoti.</i>	"Could that be the path to Enlightenment?" means might that first absorption of in-breath (and) out-breath indeed (be) the path that leads to Awakening.	"Mohlo by právě to být cestou k Probuzení?" znamená jestli by mohlo to první pohroužení nádechu (a) výdechu být vskutku cestou která vede k Probuzení.
<i>Satānusāriviññāṇanti nayidaṃ bodhāya maggo bhaviṣṣati, ānāpānassatipaṭhamajjhānaṃ pana bhaviṣṣatīti</i>	"Mindful remembering consciousness" means this (i.e. the austerities) will not be a path to Awakening, the first absorption of in-breath (and) out-breath however will be.	"Vědomí všímavého rozvzpomenutí se" znamená tohle (tj. asketismus) nebude cestou k Probuzení, první pohroužení nádechu (a) výdechu ale bude.
<i>evaṃ ekaṃ dve vāre uppannasatiyā anantaraṃ uppannaviññāṇaṃ satānusāriviññāṇaṃ nāma.</i>	Thus the uninterrupted consciousness that occurred by the occurrence of one (or) two turns of mindfulness is called the "mindful remembering consciousness". ¹⁹	Takto se nepřetržité vědomí, které vyvstalo vyvstanutím jedné (či) dvou dob všímavosti se nazývá "vědomí všímavého rozvzpomenutí se."
<i>Yaṃ taṃ sukhanti yaṃ taṃ ānāpānassatipaṭhamajjhānasukhaṃ.</i>	"If that pleasure" means if that pleasure of the first absorption of in-breath (and) out-breath.	"Když je ten požitek" znamená jestliže je ten požitek prvního pohroužení nádechu a výdechu.

¹⁹ Podomentář dále vysvětluje: *"Satiyā anussaraṇakaviññāṇaṃ satānusāriviññāṇaṃ."* = "Vědomí všímavého rozvzpomenutí se je vědomí toho, kdo se všímavě rozvzpomíná."

483. "Tassa mayhaṃ, bhāradvāja, etadahosi – 'na kho taṃ sukaraṃ sukhaṃ adhigantaṃ evaṃ adhimattakasmīnaṃ pattakāyena.	483. "Then, Bhāradvāja, this occurred to me: "indeed, it is not easy to attain that pleasure by a body fallen into such a great emaciation.	483. "Pak, Bhāradvādžo, mi tohle vyvstalo (v mysli) : "vskutku, není to snadné dosáhnout toho požitku s tělem upadlým do takového ohromného vyzábnutí.
Yaṃnūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsa'nti.	What if I ate coarse meal, (namely) milk-rice?"	Co kdybych jedl hrubé jídlo, (tj.) mléčnou rýži?"
So kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāresiṃ odanakummāsaṃ.	Then I, Bhāradvāja, indeed ate coarse meal, (namely) milk-rice. ²⁰	Pak jsem, Bhāradvādžo, vskutku jedl hrubé jídlo, (tj.) mléčnou rýži.
Tena kho pana maṃ, bhāradvāja, samayena pañcavaggiyā bhikkhū paccupaṭṭhitā honti –	At that time, Bhāradvāja, indeed the group of five monks however cared for me:	Tou dobou, Bhāradvādžo, se o mě ale vskutku starala skupina pěti mnichů:
'yaṃ kho samaṇo gotamo dhammaṃ adhigamissati taṃ no ārocessatī'ti.	"Whatever truth the ascetic Gotama attains, (he) will inform us of it."	"(Ať už) asketa Gótama dosáhne jakékoliv pravdy, bude nás o tom informovat."
Yato kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāresiṃ odanakummāsaṃ,	When I, Bhāradvāja, indeed ate the coarse meal, (namely) the milk-rice,	Když jsem, Bhāradvādža, vskutku jedl hrubé jídlo, (tj.) mléčnou rýži,
atha me te pañcavaggiyā bhikkhū nibbijja pakkamimsu – 'bāhulliko samaṇo gotamo padhānavibbhanto āvatto bāhullāyā'ti.	The group of five monks then left me displeased (thinking) : "greedy is the ascetic Gotama, having given up the effort (he) is (now) obstructed by greed."	Opustila mě ta skupina pěti mnichů, nespokojená, (s myšlenkou) : "chamtivý je asketa Gótama, zanechal (svého původního) úsilí a je (ted') zadržen chamtivostí."

382. Paccupaṭṭhitā hontīti paṇṇasālapariveṇasammajjanādivatt akaraṇena upaṭṭhitā honti.	382. "Cared (for me)" means they cared (for the <i>bodhisatta</i>) by carrying out duties such as sweeping the (<i>bodhisatta's</i>) chamber of a leaf(-roofed) hall.	382. "Starala (se o mě)" znamená, že se (o <i>bodhisattu</i>) starali vykonáváním povinností jako např. zametání (<i>bódhisattovy</i>) místnosti haly s listovou (střechou).
Bāhullikoti paccayabāhulliko.	"Greedy" means greedy for the (four) requisites. ²¹	"Chamtivý" znamená chamtivý po (čtyřech) nezbytnostech.

²⁰ Tipiṭakadhara Mengun Sajadó vysvětluje, že *bódhisatta* šel na almužní obchůzku v tržním městě Séna, a během dvou nebo tří dnů znovu nabyl svého předchozího vzhledu, včetně všech 32 Rysů Velkého Muže, včetně zlaté barvy Jeho kůže.

²¹ Z hlavního textu je zřetelné, že "chamtivý" se týká zvýšení množství jídla. Komentář ale navrhuje, že se *bódhisatta* zdál být chamtivým po všech čtyřech nezbytnostech, tj. jídle, róbách, obydlí, a lécích.

<i>Āvatto bāhullāyāti rasagiddho hutvā paṇītapīṇḍapātādīnaṃ atthāya āvatto.</i>	"Obstructed by greed" means gluttonous in tastes, (the <i>bodhisatta</i>) was obstructed by the purposes of (search for) delicious alms-food, etc.	"Zadržén chamtivostí" znamená nenasytný chutěmi, (<i>bódhisatta</i>) byl zadržéný účely (pro hledání) lahodného almužního jídla, atd.
<i>Nibbija pakkamimsūti ukkaṇṭhitvā dhammaniyāmeneva pakkantā bodhisattassa sambodhiṃ pattakāle kāyavivekassa okāsadānatthaṃ dhammatāya gatā.</i>	"Left displeased" means being disgusted, (they) left only by the law of nature; (they) went away by the nature of the purpose to give (the <i>bodhisatta</i>) opportunity for personal solitude at the time when the <i>bodhisatta</i> was (about to) enter the Full Awakening.	"Opustila nespokojená" znamená, že znechucení, odešli pouze zákonem přirozenosti; šli pryč přirozeností účelu poskytnout (<i>bódhisattovi</i>) příležitost osobní samoty v době, kdy byl <i>bódhisatta</i> (na sklonku) dosažení Úplného Probuzení.
<i>Gacchantā ca aññatṭhānaṃ agantvā bārāṇasimeva agamaṃsu.</i>	Going, (they) didn't go to any other place, (except that) they went only to Bārāṇasī.	Šli, nešli nikam jinam (než) že šli pouze do Bārāṇasí.
<i>Bodhisatto tesu gatesu addhamāsaṃ kāyavivekaṃ labhitvā bodhimaṇḍe aparājitapallaṅke nisīditvā sabbaññutaññānaṃ paṭivijjhi.</i>	By their departure the <i>bodhisatta</i> gained personal solitude for a half of a month, and sitting down in the platform of the Bodhi (tree), (he) penetrated the Omniscient Knowledge.	Jejich odchodem <i>bódhisatta</i> získal osobní samotu na půl měsíce, a když si sedl na plošině (stromu) Bódhi, pronikl do Vševědoucího Poznání.

May all beings be happy and healthy ☺

monk Saraṇa